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old orthodoxy. Hence his book is not only remarkable in itself, as I have endeavored to indicate, but it is a type of the kind of religious thought for which Scotland now stands. Faith has taken to itself a fresh body of life. So long as she can rely on men of Dr. Forrest's convictions, training, literary brilliance, and moral heroism, Scotland need have no fear that the apostolic succession of spirit, blood, and brain, so magnificently maintained since Knox, will be interrupted unworthily.

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SYMBOLIK ODER CONFESSIONELLE PRINCIPIENLEHRE. Von D. K. F. NÖSGEN, Professor in Rostock. Gütersloh: Druck und Verlag von C. Bertelsmann, 1897. Pp. xvi + 516. M. 8.50; bound, M. 9.50.

THIS is a book based on extensive and generally accurate learning. It surveys the entire field of religious life and theological thought as expressed in creeds and confessions from a Lutheran point of view, and might, therefore, be compared to a geocentric conception of the universe. Like the historical work of Ed. Koellner, *Symbolik aller christlichen Confessionen* (1844), a comparison of the Roman with the Lutheran system; or still more like the high-church Lutheran work of H. C. F. Guericke, *Allgemeine christliche Symbolik, vom lutherisch-kirchlichen Standpunkte* (3d ed., 1860), the *Symbolik* of Nösgen proceeds throughout from the point of view of the consensus of the confessions of the Lutheran branch of the church, and aims chiefly, neither at a vindication of the essential unity of all distinctively Christian teaching, nor at the essential unity of all evangelical Protestant teaching, but at a representation of the differences between the great historical branches of Christianity. It is fashioned in a polemic rather than an irenic mold. The consensus of the Lutheran confessions becomes for the author the critical standard of judgment respecting the scriptural truth and practical worth of the doctrines of all other branches of the church. In this respect the *Symbolik* of Nösgen resembles the celebrated Roman Catholic work of G. A. Moehler, *Symbolik oder Darstellung der dogmatischen Gegensätze der Katholiken u. Protestanten* (1834), which is a defense of the doctrines of Romanism in opposition to the divergent teaching of Protestantism. Books of this class may be regarded as important contributions to doctrinal history, but they fail to give an inquiring mind a just insight into the

distinctively Christian unity underlying and animating doctrinal differences, and thus they foster sectarian instead of catholic tendencies.

Nösgen discusses his general theme in three parts. The first deals with the doctrine concerning church symbols, and shows their nature, value, and necessity. Faith in Christ prompts to the confession of Christ (p. 33). This chapter is followed by a succinct account of the occasion, the origin, the formation, and the significance of the three great ecumenical creeds. From these the author passes to a general survey of the history and subject-matter of the Lutheran, the Reformed, the Roman Catholic, and the Greek Catholic symbols. The word "Reformed" is not used in contradistinction to Presbyterian, Methodist, Episcopal, or Baptist, but is taken in the comprehensive sense of the sixteenth century, as denoting all non-Lutheran Protestant communions, except Socinians, Mennonites, Quakers, and the like. This general survey, like the entire work, stands squarely on the fundamental mysteries of Christianity. The eye is not offended by any signs of skepticism regarding either the Christian facts themselves or the trustworthiness of the Christian records. Nor does intense Lutheranism here, as in the second part, influence the author in reviewing non-Lutheran confessions.

The second part, beginning with the doctrine concerning Holy Scripture, proceeds to review in order all doctrines concerning God, man, the person of Christ, justification, and onward to the question concerning the last things; in every case opening the review with the symbols of the Lutheran church, and then, from the Lutheran point of view, discussing and judging the Reformed confessions, and the confessions of the Roman and Greek Catholic churches. Unquestioning confidence in the superiority of the Lutheran interpretation of the facts of Christianity betrays the author into the habit of depreciating the worth of all phases of difference as taught by other confessions, especially by the confessions of the Reformed or non-Lutheran Protestant churches. Even when he concedes the agreement of the teaching of the Reformed with that of the Lutheran church, as concerning the sacrifice of Christ (p. 215), justification by faith (p. 227), and the last things (p. 413), he nevertheless deduces from varying modes of expression a more or less serious departure from genuine orthodoxy. In some instances Nösgen's zeal for setting forth the superiority of Lutheran doctrine betrays him into a misstatement of fact. Speaking of the incarnation, he asserts that "the Reformed church views the two natures, not as concrete, *deus et homo*, but only as abstract: *deitas et*

humanitas, that is, only as *Proprietätenkomplexe*" (p. 206), quoting in evidence a passage from the Belgic Confession. But the Heidelberg Catechism, of which the author says that "by Lutherans this confession has ever been held to be the most beautiful blossom of Reformed symbolism" (p. 108), teaches that the Mediator is true man and true God, *verus homo et verus deus* (Q. 15); and the Westminster Confession asserts that He "is very God and very man, yet one Christ" (VIII, 2).

The third part draws with clearness and force the broad line of difference between all Christian creeds and confessions, collectively taken, distinguished by belief in Jesus Christ as Lord and Savior, and every non-Christian system of belief or speculation; and may be pronounced the strongest and most healthy portion of the work.

Apart from the one-sidedness, and the incapacity or unwillingness of the author to do full justice to the non-Lutheran Protestant confessions, Nösgen's *Symbolik* is an excellent work of Christian scholarship, a meritorious contribution to this department of theological literature.

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MORALE CHRÉTIENNE. Par JULES BOVON, docteur en théologie, professeur à la faculté de théologie de l'Église évangélique libre du canton de Vaud. Lausanne: Georges Bridel & C^{ie}, éditeurs; Paris: Fischbacher, 1897, 1898. 2 vols. Pp. 437, 460. Fr. 16.

THIS is the third and final part of an extensive "Étude sur l'Œuvre de la Rédemption," and has as an alternative and explanatory title the words, "Les Conséquences pratiques." References to the earlier volumes on the theology of the New Testament and Christian dogmatics abound;¹ and the three parts, taken together, form a coherent, progressive, and imposing system.

The subject-matter of the present volumes is disposed in three books, which discuss, respectively, the principle, the process, and the fruits of the Christian life. In the first of these the moral nature and estate of man without the law, under the law, and regenerate, is depicted, and the fundamental principle of the Christian life is unfolded, namely, an entering up of the soul into God by which it is vitalized and completed—such a losing of self as is its real finding.

¹ See the review of these volumes in the AMERICAN JOURNAL OF THEOLOGY, Vol. I, pp. 1082-9.